CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

MR. REED,

In a late number of the Monthly Repository, [Hackney] is contained the following Memoir of the Hon. Harry Toulmin. The character of this gentleman appears interesting not only from its intrinsic worth and usefulness, and from the responsible judicial trust, which, after his emigration from England, he sustained with fidelity in an infant settlement of this, his adopted country, but also from the near relation in which he stood to one of the most amiable and exemplary defenders of primitive christianity in modern times. He was the son of the Rev. Joshua Toulmin, of Taunton; afterwards successor to Dr. Priestly in Burmingham. I had the satisfaction of knowing this most amiable man; whose life, no less than his writings, exhibited the simplicity and goodness, the gentleness and purity, that, we may believe, dwelt in the disciple whom Jesus loved. Besides his many valuable labours for the wider interests of religion, he was a devoted Pastor, and particularly faithful and successful in his care for the children of his flock. As editor of "Neal's History of the Puritans," he has made valuable additions to the facts, while, with his characteristic gentleness, he has softened the spirit of that work. Yours, P.

"Died, Nov. 11, 1823, at his residence in *Washington County, Alabama State, North America*, aged 58, the Hon. HARRY TOULMIN, late a Judge of the District Court of the United States for the Mississippi District. The subject of this memoir was the eldest son of the late Rev. Joshua Toulmin, D. D., and was born at Taunton, in the year 1766. He was from an early period destined for the ministry, and was carefully educated with that view, by his excellent father. At a proper age he was placed at Hoxton Academy, where he pursued and completed his studies, under Drs. Rees, Kippis and Savage, who then superintended the Institution. At the age of twenty-one he received and accepted an invitation to undertake the pastoral office at the village of Monton, in Lancashire. Here he continued only about a year, when he removed to Chowbent, in the same county. His sphere of usefulness was there greatly enlarged. He was in the midst of a very populous neighbourhood, and his services in the ministry were highly and deservedly valued. He frequently addressed a congregation of eight hundred hearers. The time of his residence at Chowbent, was distinguished as the era of politico-religious persecution. The French Revolution took place, and was followed, in this country, by the strenuous efforts of Government to suppress every independent expression of public opinion. The ingenuous mind of Mr. Toulmin could ill brook the coerced silence imposed in this reign of terror. He became obnoxious to the partizaas of the ruling powers, and was threatened with personal injury. His place of worship was at one time attacked while he was engaged in the pulpit, but his coolness and energy prevented the commission of any act of serious violence. On another occasion, a tumultuous assemblage surrounded his house, determined to drag him forth: he was absent at the moment, but being informed of the state of alarm into which his household were thrown, he hastened homeward, and, disregarding the solicitations of his friends, rode fearlessly into the midst of the riotous multitude. Awed into silence by the intrepid energy of his manner, the rude rabble listened to his calm, but forcible vindication of himself, and at length, forgetting the rage into which they had been hurried, they quietly dispersed, blessing the man whom they came with intent to destroy.

Various reasons concurred to induce Mr. Toulmin to emigrate with his family to America, which he did in the year 1793. He had some time before married Ann, daughter of Mr. Lawrence Tremlett, of Totness, in the county of Devon, by whom he had several children, of whose number two died soon after their arrival in America. His first settled transatlantic residence was at Lexington, Kentucky, where he occasionally officiated as minister; but gave his principal attention, as became a settler, to agricultural pursuits, employing his leisure hours in the study of law and medicine. His proficiency in both these persuits was considerable. The latter he ever continued benevolently and successfully to exercise in his neighbourhood; the former was, it may be presumed, early known and properly appreciated, for he was offered the situation of Secretary to the State and Government of Kentucky. In this office Mr. Toulmin continued till the removal of the Governor, when he again changed his residence, transporting his family to the Mississippi Territory, near the Alabama State. Here he extended, with successful results, his agricultural speculations, and was shortly after honoured with the office of Judge of his District, which he held for many years, discharging its laborious duties with credit to himself and benefit to the community. His qualifications for this high office were evinced by his undertaking, at the desire of the Government, to revise and digest the laws of the Mississippi Territory. This important task he accomplished much to the satisfaction of his employers, and his abridgements were published, in a cheap and accessible form, for general information. About the year 1813, Mr. Toulmin lost his wife, and, after the lapse of some time, took for his second, a lady who had emigrated from England at the same time with himself. This union was productive of the greatest happiness, both to himself and to the children of the former marriage. He now enjoyed to a great degree that kind of happiness which is most desirable to an active and virtuous mind. An extensive cultivator of land; the holder of a public function of high importance; and the head of a numerous family of children and dependents, his establishment was almost patriarchal. He had become, in his political principles, thoroughly American; and his letters to his friends in this country, breathe strongly the spirit of republican independence, and abound in expressions of continued satisfaction at his emancipation from the thraldom of European governments, and of admiration of the excellent qualifications of the public institutions of his adopted country.

Mr. Toulmin was not without his share of domestic afflictions; some years before the death of his first wife, he suffered heavily from the loss of his eldest daughter, an amiable and excellent young woman, who was married to Colonel (now General) Gaines; but the heaviest trial seems to have been the loss of his son Joshua, a fine and interesting youth, whose progress in every useful branch of study, and the excellent qualities of whose mind and heart, endeared him to all who knew him. On this event, the letters of the sorrowing parent were filled with the deepest expressions of feeling, tempered with those consolations to which the Christian philosopher knows so well how to have recourse. During the last three years of his life, Mr. Toulmin's health had visibly declined, and he was a decided and suffering invalid, for six months previous to his dissolution. His brother, Mr. John Butler Toulmin, hearing of his increasing infirmities, hastened to see him, and arrived at his residence on the 15th of November last; the day before his death. He witnessed the closing scene, and in a letter written on the following day, thus sketches the public character of his brother: "His usefulness and benevolence was exemplary. He was always endeavouring to benefit his fellow-creatures. He had, by a long course of study, acquired an extensive medical knowledge, which was devoted gratuitously to the benefit of his friends and neighbours. As a political character he was firm and independent; his talents too, were of a high order, and commanded the respect of all. He had lately been elected to the General Assembly of this (the Alabama) State. It is to meet next week. He had set his heart upon attending it, for he thought he could do much good in the revision of bad laws, and of simplifying the mode of proceeding hitherto adopted in courts of Justice. Had he been well, *he would* have done good, for he would have been the leading member in the House of Representatives. But all is now over, and his reward will be hereafter." His private character was distinguished by mildness and benevolence, by primitive simplicity, cheerful pleasantry and extensive hospitality. His attachment to his English connexions was unabated by time and distance. Though he relinquished the exercise of the pastoral function, as the consequence of his emigration to a new country, he was never backward in the exercise of the most valuable Christian virtues. To these were joined inflexible firmness and integrity, which never suffered him to be blind to public delinquency, however speciously disguised. He was an accurate and attentive observer of passing events, and an indefatigable inquirer, when any curious facts presented themselves. Residing in that part of the United States which is still disgraced by the permission of slavery. he, like all others, had a property in human beings, but he had too high a regard for them as fellow-creatures, to allow them to feel their bondage oppressive, and was consoled by the reflection, that his Negroes were better off than persons of the labouring classes in England.

Mr. Toulmin had a large family of children, several of whom are married and settled in different parts of the United States, all of them, as might be anticipated, respectably filling the situation allotted to them by Providence. His death leaves a void in his family which will long be painfully felt; nor, as a public calamity, is it lightly appreciated by the population of an extensive and improving district.

W. H. S.

From the Christian Examiner.

NOTES UPON THE BIBLE.

The next manuscript which claims our notice is one, which has also been copied in the same manner as the Alexandrine, and published under the auspices of the University of Cambridge in England, by Dr Kipling.* This most valuable document usually called the *Cambridge Manuscript*, in reference to the University in which it is deposited; and sometimes the Codex Bezae, or Codex Theodori from the person who presented it, the celebrated Genevan critick and divine, Theodore Bezá; who was sent in 1581 to the University of Cambridge by that eminent promoter of the reformation, after having availed himself of its readings in the two editions which he published of the New Testament, in 1565 and 1582; the last of which as before remarked, was the text followed by the translators in our common English version.

This manuscript contains not the whole of the New Testament, like the Alexandrine, but only the four Gospels and the Acts of the Apostles; and in these also there are several chasms. Like the Alexandrine, it is written in uncial characters of the most ancient form, without accents, or intervals between the words. It differs, in having a Latin translation, written in the same character on the opposite page; which, it is material to observe, is not the Vulgate, nor any other known version, but appears to be an independent translation of this particular text.

The age of this manuscript is to be determined chiefly by internal characters, for but little is known with certainty of its history. It was found by Beza in the Monastery of St Irenæus at Lyons in 1562, nineteen years before he presented it to the University of Cambridge. We have no means of tracing it with certainty any further back. But there are some circumstances which render it highly probable, that it had been brought to light before. A manuscript answering in so many remarkable circumstances to the description of this, that scarcely a doubt can remain of its being the same, was seen and collated between 1547 and 1550, either at Lyons or in Italy, by Henry Stephens. It was believed also by Wetstein, that in 1546 this manuscript was in possession of the bishop of Clermont, who, at the Council of Trent, quoted from it a reading of John xxi. 22. *menein outos*, &c. which is now to be found in no other existing manuscript; furnishing no small presumption that *this* was the manuscript from which the additional word *outos* was then read. It was also the opinion of this eminent critick, that this same manuscript was one of those, which were made use of at Alexandria, in 615, by Thomas of Heraclea in a critical correction of the Philoxenian version, as it contains several readings which are nowhere found, but in this manuscript, and the margin of that version. From Egypt he thinks it was brought into France, where he finds it, as he supposes, referred to in 840, by Druthmar, a monk of Aquitan. There is a remarkable circumstance in the arrangement of the four Gospels in this manuscript, which also connects it with a curious historical anecdote and gives some credibility to the above conjectures of Wetstein. The Gospel of John is placed after that of Matthew, and before those of Mark and Luke.

The remarkable agreement of this Text, beyond any other, with the Syriack versions, the Coptick, and the quotations of Origen, together with some peculiarities in the orthography, led the learned editor of the printed edition of it, Dr Kipling, to the supposition that this copy was made in Egypt. Wetstein, on the other hand, believed it to have been written in the West of Europe. The hypothesis of Marsh to solve all the phenomena of this copy is, that it was writen by a Greek, which is indicated by the chirography; that it was copied for the use of some person of distinction, who used the Latin language, or for some Latin community, which settled in Greece soon after the transfer of the seat of empire by Constantine, from Rome to Byzantium. This is rendered probable by the Latin translation, and the *anagnosmata*, or lessons of the Greek Liturgy noted in the margin. And finally, to account for its coincidence with the Philoxenian and Coptick versions, that it was copied, not from the Byzantine edition only, but that the writer made use of other copies, of which one was of the Alexandrine edition. Conformable to this was also the result of Dr Semler's laborious inquiries on the subject.

From a comparison of the letters of this copy with the specimens of Greek inscriptions given by Montfaucon, in his Palæographia Græca, it is confidently pronounced by Marsh, "that it cannot have been written later than the 6th century; and *may* have been written two or three centuries earlier. But there is another circumstance of internal character, which has been considerably relied upon as the means of drawing nearer to the precise date of this manuscript. It is the manner in which it is divided into sections.

The books of the New Testament were divided, at a very early period, into long and short portions, called *titloi* and *Kephalaia*. The former were marked at the top or bottom of the page, usually in red ink; the latter were invariably numbered on the side margin. The *Kephalaia*, or short portions, were invented by Ammonius in the third century, and are usually called Ammonian sections. They were applied only to the four Gospels. These sections were in the beginning of the next century adopted by Eusebius, accompanied with references to his Canons of the Gospels, their use recommended, and there is reason to believe, that the adoption of them became general in copies, which were taken after that period.

A similar division of the Acts and Epistles was made afterward toward the close of the century by Euthalius, which from their author took the name of Euthalian sections.

Now with respect to the Cambridge manuscript, we observe, that neither of the above divisions was followed by the original transcriber, and that he actually made use of a different one. The Ammonian sections we indeed find noted in the margin, but *that* is evidently done by a later hand; and it is without the references to the Canons of Eusebius. Now, although the presence of these marks, *a prima manu*, would be decisive evidence, as in the case of the Alexandrine, that the copy in which they were found, *could not* have been written before a certain date, because before that time the marks were not invented; their absence will by no means prove to the same degree of certainty, that it *was not* written afterward. The coincidence, however, of this circumstance with other proofs of antiquity, reduced it to a high degree of probability, that its true date cannot have been much posterior to the time, at which these divisions came into general use. And from the celebrity of Eusebius, and the knowledge, that they were in fact adopted by Jerom at the close of this century, it has been inferred, that this must have taken place at least within a century after their invention. If this conclusion be adopted, it will carry back the date of this manuscript as far, at least, as to the middle of the fifth century.

Are there any reasons for believing that Christianity as it is held by the Unitarians, would be more readily received by intelligent Hindoos, than as it is held by Trinitarians?

The experiment has never yet been fairly and fully made, and, therefore, it should not be a matter of surprise, if no such reasons can be assigned.

Reasoning *a priori* from the simplicity and excellence of Christianity as it is held by Unitarians, to the congeniality of truth and goodness with the human mind when they can gain access to it, I believe that it will be more readily received by intelligent Hindoos, than as it is held by Trinitarians.

Mussulmans in India probably form one-fifth of the entire native population. They are spread over the whole country, and associate more intimately with Hindoos than the difference of religious faith would make us at first suppose. It cannot be doubted that this intercourse has contributed to some important changes on the manners and customs of the Hindoos; by leading them, for instance, to adopt, or at least to increase, the restraints which are imposed upon Hindoo females. It is, therefore, not only certain that the Mussulmans themselves, but it is probable that, through them, Hindoos also, would be more likely to embrace Unitarian than Triuitarian Christianity.

It has been already mentioned that Mohummudan literature is extensively cultivated by respectable Hindoos, and the injurious consequences supposed to result from this practice have been stated. One beneficial effect that it probably has, is to lessen their attachment to idolatry, and to excite a predisposition in favor of Unitarianism generally, and consequently, when it shall become known to them, in favour of Christianity as it is held by Unitarians.

It is a fact that conversions to Mohummudanism from among persons belonging to the middle class of Hindoo society, are not infrequent; and, considering the low state of that religion in India at the present day, it seems difficult, with respect to those cases in which the converts have *not* previously become outcasts, to assign any other motive by which they can be influenced than a conviction of the superior reasonableness of their new, compared with their old, religion. I need scarcely add that, in proportion to the still greater reasonableness and excellence of Christianity, these conversions justify the expectation of still greater success in propagating it, as it is held by Unitarians.

Besides Mussulmans, there are various other sects in India, that acknowledge the simple unity of God. "Many among the ten classes of Sunyasees, and all the followers of Gooroo Nanuk, of Dadoo, and of Kubeer, as well as of Suntu, &c. profess" this doctrine. See Humble Suggestions to his Countrymen who believe in the One True God: by Prusunnu Koomar Thakoor, Calcutta, 1823. These different sects still retain many superstitions, and are probably not more moral than Hindoos in general, but their acknowledgement of the Divine Unity would seem to pave the way for the labours of Unitarian Missionaries, and to render their success more probable and easy.

Those whom I have already mentioned under the name of Unitarian Hindoos form the most enlightened and intelligent part of the native population of Calcutta. They have derived their present views of religion from those portions of the Ved which have been translated and published by Rammohun Roy, and from the numerous pieces which he has written in his

* Of this, as well as the Alexandrine, there is a splendid copy to be seen in the library of Harvard University.

own defence against his native opponents; and as the decided bias which, in his controversy with Dr. Marshman, he has shown in favor of Unitarian Christianity, and the encouragement he has given to its propagation, are known to most of them, and have not lessened the influence which he possessed or the respect which they entertained for him, it is fair to suppose that, in as far as they have attended to Christianity, they agree with him in his sentiments respecting it. In proportion to my acquaintance with them, this view of their favourable disposition towards Unitarian Christianity has been confirmed, and I am therefore of opinion that it is in Calcutta, and among the persons belonging to this increasing class of the native community, that Unitarian Missionaries will labour with the greatest prospect of success. I would not however be understood as intimating that it will be an easy matter to make them Unitarian Christians. Although Unitarians, they will not receive, and they should not be expected to receive, with implicit faith, whatever is taught even by Unitarian Missionaries; and, therefore, it is probable, that it will be only by a slow and gradual progress that the force of the evidence in favour of Christianity, and a conviction of its divine origin and authority, will gain ground amongst them. From my own limited experience, I should judge that when Unitarian Missionaries come into closer and more frequent contact with them than they have hitherto done, their chief objections will be directed against the miracles of the gospel, and particularly against the resurrection of Jesus. Even, however, if these difficulties did not exist or were completely removed, the great disrepute in which, from the cause formerly mentioned, the name of *Christian* is held when applied to a native, will probably long operate to prevent any respectable and independent Hindoo from publicly and voluntarily assuming it. This will appear the more extraordinary when it is consdered that the government, and power, and influence of the whole country are in the hands of a *Christian* people. But the fact is unquestionable; and the Unitarian Missionary, therefore, must rest contented, perhaps for a considerable number of years, with exhibiting the facts and evidences of the gospel, explaining its truths, and enforcing its spirit and precepts, without having to boast of any whom *he* can call converts.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, DECEMBER 3, 1824.

The following incontrovertible and overwhelming argument against Unitarianism is from a late number of the *Washington Gazette*:—

"The evidence that Mr Adams is not a Christian, is to be found in the fact of his being an Unitarian; and the proofs of his being a Unitarian, are his regular attendance at the church of that society. That Unitarians are not Christians must be conceded, because the leading tenet of their opinions is a *denial* of the divinity of Jesus Christ. The *divinity* of Christ is the only proof we have that it came from God: And when that position is abandoned, religious sentiments become a matter of intellectual speculation. *In that case, there can be no fixed standard of morals*, as morality would then be liable to the fluctuations of the ever-varying opinions of fallible mortals. Every individual would be left to form his own code of morals; and there would be as many varieties in this code as there is in the cut and colour of our garments."

What Unitarian will ever think of lifting his face to the light of day again? And how is it possible that any of our Presidential Electors should be so destitute of all religious principle, and so lost to all sense of decency, as to vote for such a man as Mr. A. who it seems, according to the Gazette, "is not a Christian," "has no fixed standard of morals," and whose religion is mere "intellectual speculation."

But leaving Mr Adams, and the Gazette, and the Electors, to settle this business as they can best agree, we will invite our readers to look with us a moment at the potent argument of the Gazette, in which it is endeavoured to be shown that Unitarians are not Christians.

"That Unitarians are not Christians," says the Gazette, "must be conceded, because the leading tenet of their opinions is a *denial* of the divinity of Jesus Christ." Now in a very common and proper sense of the term Unitarians do believe the divinity of Christ. They do not indeed believe the divinity of his nature, that he is an Almighty God, possessing independent and almighty power, or that he is equal to the Almighty God; but they do believe that he is in a peculiar and exalted sense the Son of God; that all power is given to him in heaven and on earth; that he is divinely commissioned, and that a divine spirit is imparted to him without measure. This Unitarians believe; nor can they perceive any thing in this incompatible with a heart-cheering trust in Christ as their Saviour; or which should cut them off from the hopes and consolations of his gospel.

But admitting, that, because we do not believe him to be the Almighty God, we do not therefore in the most strict sense believe his divinity, does it therefore follow that we are not Christians? Is not that belief in Christ which the Apostles thought sufficient to entitle a man to Christian baptism, also a belief sufficient to entitle him to the name of Christian? And what belief was required in order to Baptism? What was the confession of the Eunuch to Phillip, on the strength of which he baptized him? "If thou believest with all thine heart, thou mayst," says Phillip to the inquiring Eunuch. The Eunuch replies, "I believe that Jesus Christ is the Son of God." Was this declaring his belief in the divinity of Christ, in the orthodox sense? Then is every Unitarian a believer in the divinity of Christ, in the Orthodox sense. But no; nothing like it. Phillip evidently intended no such thing, nor can the language in any way be tortured into any such meaning; and yet was not this Christian baptism, and was not the Eunuch a Christian?

When Paul preached to the Athenians, what was his doctrine? "Whom ye ignorantly worship, him declare I unto you." "God that made the world," &c. "commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." At this preaching we are told that some mocked. "Howbeit certain men clave unto him [Paul] and believed." What did they believe; that he whom God had raised from the dead, and ordained to be Judge, was the very God by whom he was raised up, &c. We could hardly suppose that they would gratuitously believe a doctrine which had not been preached to them, and especially one which was so entirely self-contradictory.

In the account of Paul's preaching to the Thessalonians we are told, (Acts, xvii. 2.) that "he went in unto them, and three Sabbath days reasoned with them out of the scriptures; opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas." And what did they believe? That Jesus is God? No, Paul preached no such thing. He preached that Jesus is CHRIST,—that Jesus is the *Messiah*, the *Sent* of God,—the *Anointed* one. The metaphysical character of Jesus was not even hinted at. He was merely held forth, it seems, as the promised Messiah, and in this respect it was that they believed in him. But were not these men Christians? Certainly none will deny this name to those whom Paul accepted as such. And yet we are told that the divinity of Christ, in the orthodox sense of the word, "is the foundation of the whole Christian system;" and that Unitarians are not Christians, because they do not believe in a doctrine which appears not even to have been named, (certainly not before baptism) to ancient believers, whom the Apostles accepted to the name and privileges of Christians.

The writer proceeds to say,—alluding to the divinity of Christ,—"It is the only proof we have that it [the gospel] came from God." The stupendous miracles, then, which all acknowledge Jesus to have performed, are no evidence of his divine origin and authority. The declaration of Jesus himself is also nothing, in which he says "the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me."—This is all nothing,—no evidence that the gospel that Jesus taught came from God! And Christianity, with its mass of *external* evidence, arising from history and miracles,—with its mighty and overpowering weight of *internal* evidence, arising from its fitness to the condition and wants of mankind, and the divine consolations it brings to the weary and afflicted soul,—Christianity, confirmed as it is by this mighty accumulation of circumstances and facts, is still unconfirmed, and is to be regarded as fiction, and cast from us as an idle speculation, and a vain and worthless thing,—unless it be proved, that the blessed personage who came on his errand of mercy to make known to us the joyful tidings of immortality, and the placableness of his God and Father toward his offending children,—unless it be proved, that this personage was the very God who sent him, and the very Father whose Son he professed to be!!

Such is the logic of the Washington theologian!

In whatever instances we may have deviated through haste or inadvertence, from the true spirit of candour, either in rejecting communications that did not meet our views, or in remarks that savoured of severity,—we hope not to be guilty of a deliberate refusal of any thing written in good temper, and which we do not think on the whole likely to do injury to the cause of truth.

There is a good spirit in the communication which we have inserted this week, signed Apollos; and it evidently flows from a mind warmed by true Christian benevolence. We have no time to make remarks on the particular features of the communication. If there is any thing in it which our correspondent "Lucas" thinks proper to notice, a column is at all times open to him.

ORIGINAL COMMUNICATIONS.

MR. REED,—The sincere and liberal spirit of inquiry which breathes in the communication of your correspondent Lucas, encourages me to answer:—

I. Of Revivals generally:—and,

II. Of the doubts of their utility specified in the communication of your correspondent.

The word "revival" has become almost a party term; and, therefore, is to many unpleasant. I hope the influence of a party name will not have power to turn any from acknowledging the value of a good thing. A large class of Christians, in all our land, are sincerely attached to revivals, and devoutly pray that they may be increased where they are, and may spring up where they are not. What though we think differently from this class of Christians on many points? Are we altogether right; and they altogether wrong? Have not we a little of "the heat of controversy;" and does it not in some things carry our opposition too far? I fear it does. With your correspondent Lucas, "I fear that liberal Christians have, in some instances, expressed themselves unguardedly on the subject; and exposed themselves thus to the charge of hostility to religious fervor and vital piety."

"What is a revival?" I have known them in Massachusetts, and I have studied them when beyond the limits of our own state. Years after I became a church member, a revival sprung up in the midst of my associates; and, strange as it appeared to my zealous Christian friends, I took no part in it, but to observe all its character. Since that, I have known many; and every one, without any exception, has confirmed the impression, that they are a great blessing to society, and to the church. I believe them to be precisely the thing that your correspondent Lucas describes, and earnestly prays for—"a reformation of morals, and the revival of a spirit of seriousness and devotion."

A revival, as I have found it, is, "the arrest of the sinner in his course of profligacy," and the consequent concern "of his thoughtless neighbours or vicious companions for their own everlasting peace." It is even more: it is the quickening of the church, the strengthening *the things which remain that are ready to die.*

In Methodist and Baptist, in Presbyterian and Congregational churches, under its influence, in each and all of them, (I speak as an eye witness,) "the idle do often become industrious, the intemperate sober, and the dishonest, licentious, and profligate, become converted to regular habits, and a useful and religious life." In each of these churches, under the influence of a revival, I have seen "persons of all ages and conditions, flock unto Christ *as a cloud*, and fill the churches with sincere, zealous and efficient members." "Would to God that such a revival might immediately take place in every church in Christendom."

It is unnecessary for me to say there is nothing in a revival, according to this view of it, contrary to the spirit of liberal Christianity. It is evident that our liberal churches may as well pray to be refreshed and enlarged by its quickening influence, as the churches of our Calvinistic brethren. They desire it for us. I have heard that some have a social and settled habit of invoking such a blessing upon our liberal churches. If there be something ostentatious in this, we will remember that we too have need of forgiveness, and pray to God for the same spiritual blessings on all our churches.

Let not the most simple reader misunderstand me and turn away dissatisfied. It is evident to all, that, in this favoured region, two thirds of our citizens of lawful age in political life, neglect to confess the name of Christ before men. Many of the negligent, it is charitably hoped, love the name of Christ; but they remain in the ranks of the multitude who profane the name of the Most High, *and are shameless.* There are some in every social circle, who meet with provocation enough as they suppose, to make a saint swear; and they are not ashamed to do many things they would not allow in a saint. Many speak of him who tempted our Lord, and takes captive in his snares the souls of the simple, as if he were not, or were innocent and harmless. Many are guilty of neglect to their families, of petty thefts and frauds, of vices that are common to youth and not unknown to age: *and are shameless.* At our schools and colleges, among our clerks and apprentices, at our factories, and other places where a mixed multitude assemble, or resort, deeds of darkness are boastingly related: youth is corrupted and age hardened.

Our usual religious exercises fail to reach the attention and to affect the hearts of those unthinking ones. But should some severe rebuke of the Almighty open the ears, and alarm the conscience of one guilty: should he groan under the weight of those sins which were before a light thing to him, and tremble at God's word which before he opened rarely and with indifference; should his associates look upon each other and say, "how has our companion's countenance changed! What will become of us in our course of folly!"—What will the end be? An eager inquiry among those misguided ones for the path of duty: prayers from lips that never prayed before: a devout attendance on Sabbath exercises: delight in Christian worship and conversation, &c. &c.; until many who were strayed or lost, are brought into the fold of Christ, and there is joy on earth, as well as in heaven, over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.

At another time I hope to notice the objections to revivals, specified in the communication of your correspondent Lucas, in the same candid spirit with which they are stated.

APOLLOS.

MR REED—In the Telegraph of October 21st, I observed some remarks of one who signed himself "A constant reader of the Register," upon the proceedings of the Evangelical Missionary Society. In addition to the reply already given to these remarks in the Register, I would observe that both in relation to the commissions which I have repeatedly had from the Evangelical Missionary Society, and the places where I have preached under those commissions, the writer is altogether incorrect. I have never considered myself authorized, as a missionary, to preach where there was not a regularly organized Society. Such certainly have been the instructions given, and so far as I can recollect, I have invariably acted in conformity to them.

I have preached as a missionary in Dana, Prescott, Hadley, and Heath, at the request of Christian Societies formed agreeably to the laws of the State. I have preached also in Shutesbury, during one year, at the request of the Committee of the town for supplying the desk, and occasionally since at the request of individuals. In three of the towns abovementioned there is no minister of the Congregational order.

After this brief statement of facts in vindication of the correctness of the proceedings of the Evangelical Missionary Society, permit me to add: That from the present disagreeable state of things in our vicinity, "the result of that exclusive spirit which has of late shown itself," I feel myself, as an individual, perfectly at liberty to preach, wherever I am invited. I have done this but in a single instance, and in that instance only followed the example of the minister of the place where I preached.

What I claim for myself, and for those who act with me, in this respect, I will cheerfully accord to others. When our Trinitarian brethren shall have suffered the privations and perplexities which we now suffer, then the Domestic Missionary Society will have my approbation in sending their missionaries to obtain hearers wherever they can find them; even where there are no *regular Societies*, to afford them "a part of their compensation."

In so doing, though they would adopt a principle on which the Evangelical Missionary Society have never acted, so far as I know, yet I trust they "may find higher authority for it than their example."

D. HUNTINGTON.

GENERAL INTELLIGENCE.

PRESIDENTIAL ELECTORS.—The state of the votes for Presidential Electors, as far as it has been ascertained will be seen by the following table.

Electors.	State.	Adams.	Jackson.	Crawford.	Clay.
9	Maine	9	00	00	00
8	New-Hampshire	8	00	00	00
7	Vermont	7	00	00	00
15	Massachusetts	15	00	00	00
8	Connecticut	8	00	00	00
4	Rhode-Island	4	00	00	00
36	New-York	25	00	4	7
8	New-Jersey	00	8	00	00
28	Pennsylvania	00	28	00	00
3	Delaware	1	00	1	1
11	Maryland	3	7	1	00
24	Virginia	00	00	24	00
9	Georgia	00	00	9	00
15	North-Carolina	7	8	00	00
16	Ohio	00	00	00	16
14	Kentucky	00	00	00	14
3	Illinois	1	2	00	00
11	Tennessee	00	11	00	00

These are all the states from which we have received information of the result.

The day appointed for the meeting of Electors in their respective states, was this week on Wednesday, throughout the union. Agreeably to the constitution the 9th of February next is the day on which the returns of the votes of the Electors will be opened by the President of the Senate, in the presence of the two Houses of Congress. If there is no choice by the Electors, the house of Representatives, voting by States, will proceed to choose a President from the three highest candidates on the list of those voted for by the Electors. From the time of counting the Electoral votes to the 4th of March is 23 days. If in this time the House of Representatives does not come to the choice of a President, then the person elected Vice President by the Electors, will, according to the Constitution, act as President for the four ensuing years. And if no Vice President shall appear to have been chosen by the Electors, then the members of the Senate shall choose a Vice President from the two candidates who had the highest number of Electoral votes. It is now considered certain that the President will not be chosen by the Electoral votes.

The following remarks relative to Mr Crawford, are from the Centinel of Wednesday:—

"It appears to be admitted on all sides, that Mr Crawford will not have votes sufficient to make him a Candidate in the House of Representatives. There was a report in town on Tuesday, from Washington, that he had declined being a candidate, and that an express had gone to Virginia, with the news."

JOHN W. WEBSTER, M. D. of this city, has been appointed Lecturer on Chemistry, Mineralogy, and Geology, at Harvard University.

DEDICATION. The New Congregational Church in Barton Square, Salem, will be opened for the first time for religious worship on Tuesday, the 7th inst. The doors will be opened at half past ten, and services will commence at 11 o'clock, A. M.

NORFOLK ELECTION. The Election of Representatives to the 18th and 19th Congress, in Norfolk District, took place on Monday. The Candidates were Messrs Bailey and Amory, for the 18th Congress, and Bailey and Leland for the 19th Congress.

By returns from twenty towns, it appears that Mr Bailey has 1450 votes, and all other candidates 1409. If in the remaining six towns the vote is as favourable to Mr. Bailey as in those heard from, he is of course, elected to the 18th Congress.

For the 19th Congress, Mr. Bailey has in 20 towns, 1413 votes, and all the other candidates 1447, so that from present appearances there will be no choice for the 19th Congress

COLLEGES. The following is ascertaiend to be the number of undergraduates in some of our Literary Institutions:—

Harvard University - - -	222
Yale College - - - -	349
Williams College - - -	131
Dartmouth College - -	150
In the Amherst Collegiate Institution there are -	136

The graduates at the different colleges in 1824, have been stated as follows:—

Harvard	67	Union	79
Yale	68	Nassau Hall	47
Brown	41	N. Carolina	34
Dartmouth	28	Transylvania	24
Middlebury	24	Columbia	22
Dickenson	24	Hamilton	17
Jefferson, Penn.	17	Williams	16
Pennsylvania	14	Bowdoin	13
Vermont	9	Washington, Penn.	6
Cincinnati	4	Waterville	3
Alleghany	1		

The whole number was 557. The number who completed their studies at the Amherst Collegiate Institution this year was 17, making in the whole 574.

COLLEGE OF PHARMACY. We are happy to learn that an association denominated the "Massachusetts College of Pharmacy" has been lately formed in this city. We intend hereafter to give a more full and particular account of the association and its objects.

MASONIC MIRROR. The first number of a new Paper, entitled the "Masonic Mirror, and Mechanic's Intelligencer," has just been published in this city, by Messrs. Moore & Prowse. It is to be edited by Mr. John R. Cotting.

SYNOD OF NEW-YORK.—The Synod of New-York has lately published a "Narrative of the state of Religion," within the Synod. It is stated, that during the past year, about 700 members have been added to the churches of the Synod. After speaking of the favourable circumstances relative to religion in that region, the narrative proceeds with the following remarks on the less propitious circumstances.

From this review, the Synod turn with painful sensations to the evils which remain to be corrected. Because of swearing the land mourneth. The sin of intemperance, if *less prevalent*, in some places, than it formerly was, continues still to be *distressingly prevalent*. Sabbath breaking is a crime, which, it is to be feared, finds its way among some who make high pretensions not only to morality, but personal religion. On this subject, the Synod have but one impression. They have no hope that the religion of *Jesus Christ* will flourish or even exist among that people or sect, who neglect to devote to it, the hours of this sacred day.

On a review of all the facts which have come to their knowledge, at their present session, the Synod are most affected with the impression, that the general state of religious feeling and effort throughout our bounds, is inexcusably low. There is cause for deep repentance and prostration of soul before God.

PRISON CONVICTS. The following article is from the *Patriot* of Tuesday:

The public would do well to be on their guard against the depredations of some notorious thieves and other felons, who, in consequence of a recent decision of the Supreme Judicial Court, will be let loose on the community.

We understand that three were discharged a short time since; and three more on Saturday last, and that *thirty-six* of the most depraved and dangerous villains are in the same situation, and will be entitled to their liberty in the course of the winter.

The case is as follows:—In the year 1818, the Legislature passed a law by which it was enacted, that whenever any person who *shall* be convicted of any crime, shall have been *before* sentenced to a like punishment, he shall be sentenced to solitary imprisonment not exceeding thirty days, and confinement to hard labour not exceeding seven years, in *addition* to the punishment by law prescribed for the offence for which he shall be tried.

The Supreme Court accordingly proceeded immediately to enforce this law, passed additional sentences on all those who had been twice convicted; and by virtue of a further provision in the same act, sentenced those to confinement for life who had been convicted three times. The number amounted in all to forty-two, and of course included the worst and most desperate offendess.

At the present term of the Supreme Court, in Cambridge, it has been discovered that this law is, as to all whose first crime was committed before 1818, *ex post facto*, and therefore unconstitutional and void; and that of course all which the Supreme Court had been doing for six years was erroneous and must be undone. Their honors have therefore proceeded to set at liberty those felons who were thus restrained, and the consequence is that forty-two of the most dangerous criminals will be let loose on society.

BALTIMORE, Nov. 25.—General Lafayette, accompanied by his Son and Secretary, and also by the Hon. James Barbour, of Virginia, and W. Seaton, Esq. of Washington, arrived here at a late hour last night from Washington.

This morning the General proceeded to the Cattle Show and Agricultural Fair—and is to deliver to the fortunate competitors the handsome premiums which have been prepared.

The second pillar of the United States Branch Bank, now building in this city, was raised on Wednesday.

CONGRESS. The session of Congress will commence on Monday next. The session must end on the 4th of March.

THANKSGIVING. Yesterday was observed throughout this State, as a day of public prayer and thanksgiving.

ORDINATION AT SALEM. The ordination of Mr Charles W. Upham, as Colleague with Rev. Dr Prince will take place on Wednesday next.

EVACUATION OF NEW YORK. The forticth anniver- of the evacuation of New York by the British troops in 1783, was celebrated on Thursday last, by a splendid military parade, display of flags, salutes, &c.

INTERESTING RELIC. The three-cornered Cocked Hat of the late General Washington has been presented to the Museum of S. Carolina, by General Thomas Pinckney.

The number of candidates who have been nominated for the office of Register of Deeds for the county of Cumberland, Me. is *thirty-one*.

LOWER CANADA. Bills of Exchange on London were 12 1-2 per cent. at Quebec, on the 13th inst.

FROM COLOMBIA. Tne schr. Enterprize, Capt. Steel, from Carthagena, whence she sailed 27th October, has arrived at Norfolk. An English Cutter, from England, having 1,000,000 of dollars on board, on account of the Colombian loan, arrived at Carthagena previous to Capt. S's sailing. Three thousand troops, under the command of Gen. Gomez, in fine order, were to embark in a few days for Chagres, to proceed to Panama. Munitions of war were constantly arriving at Carthagena.

A most violent gale did great damage on the coast of England, &c. Oct. 11 and 12. A long list of the vessels lost or wrecked, is given, but no Americans are included.

It is stated in a New-York paper of the 27th. ult. that about 12 o'clock on Thursday night, three or four framed houses were destroyed by Fire in the rear of Eldridge-street, near Delancey-street. The fire commenced in a carpenter's shop.

We are informed that the Cummington Society of husbandmen and manufacturers have employed Dr Ebenezer Emmons of Chester, to give a course of lectures on geology, mineralogy, and chemistry. so far as they are connected with agriculture. Dr E. commenced his lectures on the 10th.

Northampton paper.

New-Hampshire Representatives. From the official report of the votes given in New-Hampshire at the late election of members of Congress, it appears that five members only are chosen, viz. Messrs Bartlett, Whipple, Miller, Eastman, and Harvey. Messrs Webster and Healey are the two next highest candidates, and will be candidates for the vacancy on a new election.—*B. D. Adv.*

The official "abstract statement of the number of Hindoo widows who were *burnt* or *buried alive* in Zellah and Cities," between the years 1818 and 1822, is as follows:—

Grand total for 1817—707 widows; for 1818, 839; for 1819, 605; for 1820, 597; for 1821, 654.

Three thousand four hundred and two widows thus sacrificed during those five successive years, within the British dominions!

LATEST FROM EUROPE.

By the ship Rasselas, which arrived at this port on Sunday the 28th ult. London papers of Oct. 19th have been received.

A London paper of Oct. 14, states that a letter had been addressed to Mr Canning relative to the proclamation of the Ionian Government. No answer to this letter had been received. It was however reported that Mr Canning had in a very unequivocal manner expressed his good wishes for the cause of the Greeks.

The commander in chief (Baron Thielman) of the Russian Provinces on the Rhine, died at Frankfort, of apoplexy, October 11th.

The report of the defeat of the Egyptian Squadron was considered as unfounded, from the circumstance that a vessel had just arrived from Smyrna, which made no mention of such an event.

On the 14th of October a most distressing event occurred in Manchester. A large cotton factory, seven stories high, built with brick, and *iron*, in the place of timbers, fell in, while all the people, nearly one hundred, were at work. The fall was occasioned by the breaking of the iron beam which supported the flooring of the fifth story. The whole center of the building gave way and fell in from the fifth story to the cellar. It was ascertained that *twenty-one persons* were buried in the ruins and instantly killed. Several persons were got out from the ruins, after having been there sometime, without material injury. The individuals killed were principally females.

FROM GREECE.

The brig Susan, Capt. Williams from Smyrna, arrived at this port on Monday. Smyrna papers to October 1st are received. It was confidently stated at the time Capt Williams left, that the Turkish expedition against Samos had been abandoned for the present season. The Turkish fleet of about 70 sail had sailed for Mytilene. The Grecian fleet followed them with the intention of attacking them at that place. Capt. W. met the Grecian fleet, of between 40 and 50 sail near the island of Chios. He spoke one of the ships, and learnt that four days before they had an engagement with the Turkish Squadron, and succeeded in burning one Turkish frigate.

The following is an extract from a letter from Smyrna, dated Oct. 1st.

"There is no interesting news from the fleets, since the destruction of an Egyptian frigate and sloop of war, off Stanchio, by the Greeks. There is a rumour, to day, of the Greeks having destroyed another frigate and some smaller vessels, near Patmos. The Greeks have been successful in all parts of the Morea; and as the winter is approaching, the Turks must get into some harbour; and I trust Samos will not be taken."

The Greeks follow and annoy the Captain Pacha, wherever he goes, and have thus far prevented the united forces of Egypt and the Porte, from effecting any of the objects of their expedition. It is a desperate struggle for the Greeks; but their courage appears to increase as their difficulties and dangers thicken.

We have been favored by an attentive friend with the "*Spectateur Oriental*," of the 1st Oct. last. This old gazette appears to have reappeared from the grave of the "*Smyrneen*;" which last paper we mentioned a few days since had been threatened with suppression. The threat it seems was spedily executed. The "*Smyrnean*" was charged with being too impartial in its details of Greek occurrences, and the French Ambassador at the Porte was induced to intimate to M. Rouse, that unless it become a partizan of the Turks, it would be suppressed. This indignant editor it appears, did not hesitate to sacrifice his business to his principles.

On the death of Louis, the viscount de *Chateaubriand* immediately issued a pamphlet with the motto —"The King is dead—Long live the King." "Le Roi est mort,—Vive le Roi." It is in the most romantic strain of affection for the deceased monarch and loyalty to his successor.

AUGSBURG, SEPT. 7. From *Constantinople* to the 10th ult. we learn, that since the dismissal of the Aga of the Janissaries, no alarming occurrences had taken place:—But that serious disturbances had occured in Syria; that the Persians had renewed hostilities on the Porte. The Persian Prince Regent having made himself master of Salimania; and that the Pacha of Silistra will have the command of the frontier of Turkey.

TURKEY. On the 14th Sept. the Turkish Prime Minister Ghalib Pacha, was removed from office; and it was said that a mandate had been sent to Asia Minor to take off the head of the Turkish Admiral in Chief, at the head of his fleet. The Porte has received information of the commencement of a new war by Persia, and that Bagdad was threatened.

PARIS, Oct. 14, 1824. The Ministry have been busily engaged in estimating the amount of the claims of the long-suffering Emigrant Royalists, to an indemnity from their country and sovereign for the spoilations made on their property during the revolution.—Their personal sufferings nothing can remunerate.—The Premier has already caused to be announced to the Chambers his intention to introduce a bill on the subject; and there cannot exist a doubt of its speedy passage. This measure is as politic and humane, as it has been tardy. It will relieve the pecuniary sufferings of men who have been ruined for their fidelity and attachment to their sovereign; and will also benefit the present holders of what has been called national property; and which has never been considered by the public to be worth more than two thirds of common patrimonial estates: the present owners having many doubts of the justice of their revolutionary titles. The contemplated measures will put all inquietudes at rest. The Commissioners on this subject have been for a long time engaged in the formation of a schedule of these claims, and of their legitimate amount, and have published in tke *Moniteur* a summary of the result.

Names.	*Sales.*	*Amt. of Real Estate.*
Emigrants,	426,000	1,050,000,000*fr.*
Condemned persons,	15,000	20,900,000
Banished do.	16,000	20,400,000
	457,000	1,091,300,000

Amounting in the whole to nearly eleven hundred millions of francs. [More than two hundred millions of dollars.] From this amount. is however, to be deducted the debts paid by the government to the credit of the emigrants, &c. which is considerable, but which has not been stated.

BRITISH REVENUE.

LONDON, Oct. 11. The Official accounts of the public Revenue, &c. this day published, show that notwithstanding the large remission of direct taxes which have taken place, and the repeal of various duties, including the silk repayments, there has been an augmentation of the revenue of the year ending yesterday, of no less a sum than 1,184,040*l.* The gross amount,

Being in 1824 - - -	50,400,092*l.*
In 1823 - - -	49,216,052*l.*
Making an increase of -	1,184,040*l.*

It will be recollected that taxes to the amount of Eight Millions annually, have been repealed since 1820. So much for the Quarterly Accounts; but the details of the Excise afford matter for further and equally gratifying observation; and all prove at once the progress of our national prosperity, and how steadily all the sources of that prosperity continue to develope themselves. At the same time the real lover of his country will observe with unmingled satisfaction, (from the details of the *Excise*) that the increased consumption which the comparison exhibits, is chiefly found in those items which are connected with the domestic comfort and permanent prosperity of the people. While these things are considered, the immense surplus of wealth of our Capitalists may be gathered from the following statement of Loans recently negotiated in London, with foreigners. [Then follows a statement of loans since 1821, amounting to upwards of *two hundred millions of dollars.*]

LONDON, OCT. 13. Lord Granville, we understand, is likely to succeed to Sir Charles Stuart as our Ambassador at Paris. His Lordship, we believe, is now in that capital, the bearer of the usual letter of etiquette to the new sovereign, upon his accession to the throne. Any arrangement that may be contemplated, will not, of course, take place till after his return with the answer of his Majesty, Charles X. to our Monarch.

Letters from Spain give the most frightful picture of the state of that country. At Valencia and Cordova there had been serious disturbances. The King's health was improving.

The erection of dwelling and warehouses in Liverpool, is carried on with astonishing rapidity.

Sir Walter Scott is hunting stags in Windsor forest, in company with the king and other distinguished persons.

ORDAINED,

At South Berwick, Maine, 18th instant, Rev. George W. Campbell, as Colleague Pastor with the Rev. John Thompson. Introductory Prayer, Rev. Mr. Lord, Amherst, N. H.; Sermon, Rev. Mr Thurston, Winthrop; Ordaining Prayer, Rev. Mr Dow, York; Charge, Rev. Mr Thompson; Right Hand Fellowship, Rev. Mr Chandler, Elliot; Concluding Prayer, Rev. Mr Burt, Durham, N. H.

The venerable Senior Pastor, who performed an interesting part in the Services of the Day, is now eighty-five years of age, and has continued to perform his Pastoral duties up to the settlement of his colleague, and for the last five years, with less interruption than almost any of his younger brethren in the Ministry.

MARRIED,

On Thursday evening, by the Rev. Dr Lowell, Col. Russel Jarvis, Counsellor at law, to Miss Sarah Elizabeth Cordis, daughter of Thomas Cordis, Esq.

On Sunday evening, by the Rev. Henry Ware, Mr. James Cook to Miss Elizabeth Smith.

On Sunday evening, by the Rev. Mr. Parkman, Mr. Isaac Hall to Miss Anne Payson, both of this city.

On Thursday eve, by Rev. Mr. Wisner, Mr. Joseph W. Flint to Miss Maria L. Peters, formerly of Bluehill Maine.

At Winter Hill, Charlestown, on Thursday evening, by Rev. Mr. Walker, Mr. Gershom Whittemore, of West Cambridge, to Miss Caroline, youngest daughter of the late Joseph Tufts, Esq. of the former place.

DIED,

At Brooklyn, N. York, George S. Wise, Esq. of the U. S. Navy, attached to the New-York Station.

At Northborough, Nov. 25th. Mrs. Lucy Rice, wife of Mr. Benjamin Rice, and daughter of Mr. Nahum Fay, Esq. aged 24. She enjoyed the consolations of the Gospel during a long illness, and found the religion she had professed a joyful reality, an unfailing suppo.t in a dying hour.

Near Havanna, *murdered by the pirates*, Capt. Hezekiah Smith, of Middle-Haddam, Conn.

The number of deaths in this city, during the week ending Nov. 25, was *twenty-six*.

MEMOIRS OF LA FAYETTE.

JUST PUBLISHED and for sale at this office.—"Memors of GEN. LA FAYETTE."

Marshall's Spelling Book.

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ADVERTISEMENT.

THIS Spelling Book has been published for about four years, during which time it has been very extensively used and approved by the best instructors of youth. The correct system of pronunciation introduced, and the taste displayed in selecting useful and entertaining school lessons, render this one of the very best elementary books now in use Its conformity to Walker's standard, had it no other advantages, cannot fail to recommend it to general use in our schools, in preference to any other Spelling Book extant.

☞Recommendations in the most expressive terms, have been received, among many others, from the following gentlemen, whose literary character and experience render their testimonials in favour of any work sufficient to entitle it to universal patronage:—

Hon. JOHN MARSHALL, LL. D., Chief Justice of the United States.

Hon. DEWITT CLINTON, LL. D., late Governor of the state of New-York.

Hon. RICHARD SKINNER, LL. D., late Governor of the State of Vermont.

Hon. LEVI WOODBURY, LL. D. late Governor of New-Hampshire.

Rev. WILLIAM ALLEN, D. D. President of Bowdoin College.

Rev. CARLETON CHASE, Rector of Immanuel Church, Bellows-Falls, Vt.—who says:—

"Having formerly been much employed in the business of teaching, and still feeling an interest in the good education of the youth of our country, I beg leave to direct the attention of parents and teachers to a Spelling Book lately published by Elihu F. Marshall. It would be easy, but perhaps idvidious, to point out very important defects in other works of the kind—one of which may be mentioned; none of them within my knowledge are conformable to the received standard of pronounciation and orthography. In all our seminaries of learning, Walker is the acknowledged arbiter in these matters, and it is, in a great degree, the application of Walker's principles, which give merit to the work of Marshall; though I am fully sensible of the benefits to be derived from the simplicity, variety, and useful nature of his reading lessons. It is a misfortune to learn things in childhood, which we must unlearn in manhood; and it is a misfortune which every one has felt, who has attempted to free himself from any habitual error. The child, who has been accustomed to con the columns of Webster, for instance, is surprised and mortified on entering into society to find, that he neither pronounces nor spells his words like other people. He must then inquire for the standard, by which they are guided, and apply himself to the study of elements, when he should be pushing his pursuits into other fields. On these accounts, *I give a decided preference to the Spelling Book of Mr Marshall*, considering it superior to any thing of the kind extant in this part of the country; and I wish it may obtain a general introduction into our schools and families."

Rev. JOHN LAURIS BLAKE, of Boston; who concurs fully in the sentiments advanced by Mr Chase.

Rev. JOSEPH ELLIOT, an experienced instructor of youth in Vermont. He says:—

"The reading lessons in the Assistant, beautifully interspersed among the spellings, are simple, but pure in style, and contain a pleasing variety in verse and prose. The *Abreviations are far better than Mr Webster's.* The Vocabularies at the end are a great addition to the work. In a word, this is, in my opinion, the best book of the kind I have ever seen; I would that it were introduced into every family and school in the State."

Miss EMMA WILLARD, the Preceptress of the Female Academy, at Waterford. Her recommendation is as follows:— *Waterford, March* 29, 1820.

SIR—Whoever is a friend to the human race must regard with interest whatever concerns the formation of the mind and character. Considered in this point of view, a "Spelling Book" is a highly important work; and you have done me much honour to consult me concerning yours. I have carefully examined, and decidedly approve it. I have also compared it with Webster's Spelling Book, and were I a teacher of children, I should prefer it to that justly celebrated work; as in my opinion it is better calculated to facilitate the labour of teaching children to read,

Yours with respect and esteem,

E. F. Marshall. EMMA WILLARD.

Rev. PHINEAS COOKE, Pastor of the Congregational Church in Acworth, N. H.

Rev. LELAND HOWARD, of Windsor, Vermont.—who says:—

"I have with considerable attention examined the Spelling Book compiled by Mr Marshall which you sent me, and without hesitation, say, that, in my opinion, it is far the best book of the kind I ever saw, much before Webster's. I most sincerely wish it an extensive circulation. I doubt not that 'the more it is examined the better it will be liked by every scholar and christian."

Rev. GEORGE LEONARD, of Windsor, Vt.

The students of the Senior Class in Columbia College, N. Y.

And numerous Instructors of Youth, who have had any opportunity to introduce the work into their Schools Nov. 6.

POETRY.

In the "Proem" to "YAMOYDEN, a Tale of the Wars of King Phillip," there is a beautiful tribute to some of the fine traits in the native character of the New England Indians. The first stanza which we quote, refers, it will be perceived, to the discovery of America, and it is introduced in immediate succession to one in which allusion was made to the more distinguished portions of the old world.

Homeward we turned, to that fair land, but late
Redeemed from the strong spell that bound it fast,
Where Mystery, brooding o'er the waters, sate
And kept the key, till three millenniums past;
When, as creation's noblest work was last,
Latest, to man it was vouchsafed, to see
Nature's great wonder, long by clouds o'ercast,
And veiled in sacred awe, that it might be
An empire and a home, most worthy for the Free.

Here follow the lines to which we first alluded, and which have more particular reference to that noble but much injured race of men by whom our country was first peopled.

And here, forerunners strange and meet were found,
Of that blest freedom, only dreamed before;—
Dark were the morning mists, that lingered round
Their birth and story, as the hue they bore.
"Earth was their Mother;"—or they knew no more,
Or would not that their secret should be told;
For they were grave and silent; and such lore,
To stranger ears, they loved not to unfold,
The long-transmitted tales, their sires were taught of old.

Kind nature's commoners, from her they drew
Their needful wants, and learnt not how to hoard;
And him whom strength and wisdom crowned, they knew,
But with no servile reverence, as their lord.
And on their mountain summits they adored
One great, good Spirit, in his high abode,
And thence their incense and orisons poured
To his pervading presence, that abroad
They felt through all his works,—their Father, King, and God.

And in the mountain mist, the torrent's spray,
The quivering forest, or the glassy flood,
Soft falling showers, or hues of orient day,
They imaged Spirits beautiful and good;
But when the tempest roared, with voices rude,
Or fierce, red lightning fired the forest pine,
Or withering heats untimely seared the wood,
The angry forms they saw of powers malign;
These they besought to spare, those blest for aid divine.

As the fresh sense of life, through every vein,
With the pure air they drank, inspiring came,
Comely they grew, patient of toil and pain,
And, as the fleet deer's, agile was their frame;
Of meaner vices scarce they knew the name;
These simple truths went down from sire to son,—
To reverence age,—the sluggish hunter's shame,
And craven warrior's infamy, to shun,—
And still avenge each wrong, to friends or kindred done.

From forest shades they peered, with awful dread,
When, uttering flame, and thunder from its side,
The ocean-monster, with broad wings outspread,
Came ploughing gallantly the virgin tide.
Few years have past, and all their forests pride
From shores and hills have vanished, with the race,
Their tenants erst, from memory who have died,
Like airy shapes, which eld was wont to trace,
In each green thicket's depths, and lone, sequestered place.

And many a gloomy tale Tradition yet
Saves from oblivion, of their struggles vain,
Their prowess and their wrongs, for rhymer meet,
To people scenes, where still their names remain.

IGNATIUS LOYOLA.

The following is a continuation of the interesting sketch of the life and character of Ignatius Loyola, which we gave in the two last numbers of the Register:—

But whilst Ignatius was labouring after his own perfection, he did not neglect that of his neighbour, employing those hours which were not devoted to study, in withdrawing souls from vice, by striking examples and enlivening discourses. Remarkable instances of his success are related, and on one occasion his interference cost him to his inward delight, a sound external bastinado, which occasioned fifty days of sickness and pain. Having continued nearly two years at Barcelona, he was advised to pursue a course of philosophy at the University of Alcala, to which place he went accompanied by three young men, whom he had brought into the way of virtue, and who had desired to accompany him; to them he added a fourth on his arrival at Alcala. He had no sooner arrived than he began to study with such extreme eagerness, applying himself to so many sciences at once, that his understanding became confused, and his labour produced no fruits. Disheartened with his little progress, he employed his time in prayer, in catechizing children, and attending the sick in the hospital. The marvellous changes effected by Ignatius, in Alcala, through his preaching and remonstrances, at length gave rise to rumour that he was either a magician or a heretic, which coming to the ears of the inquisitors at Toledo, they were induced to believe that he was an Illuminato, or a Lutheran, and in order to investigate the matter, they came to Alcala to take his examination upon the spot. After a exact inquiry, Ignatius was pronounced innocent, but was admonished by the Grand Vicar, that he and his companions not belonging to any religious order, must not dress in uniform habits, and he forbid him to go barefoot, with both which commands he complied, and ever after wore shoes.

Although discharged from one accusation he was very soon subjected to another; amongst his followers were two ladies of quality, Maria de Vado and her daughter, Louisa de Volasquez, both widows; from the time of their conversion they had resolved to perform something extraordinary, and being fired with the example of the saint, they thought nothing could be finer than to clothe themselves like mendicants, and travel about begging their bread, visiting hospitals, &c. Notwithstanding that Ignatius, whom they consulted, dissuaded them from such an undertaking they secretly departed on a pilgrimage. As soon as this event transpired, a great clamour was excited against him, he was arrested and carried to prison. But whilst a strict inquiry was being made into these matters, the ladies-errant came back after a two-and-forty days' ramble, and having upon a judicial interrogation manifested the innocence of Ignatius, he was discharged on the 1st of June, 1527. The sentence of enlargement was accompanied by two restrictions; one, that he and his companions should wear the ordinary habit of scholars, and the other, that they should abstain from expounding the mysteries of religion until such time as they had studied four years in divinity. Ignatius having some doubts of the legality of the last command, notwithstanding it was pronounced by the Grand Vicar, applied for advice to the Archbishop of Toledo, who recommended him to go and study at Salamanca, at the same time exhorting him to continue his pious functions towards his neighbour. He had no sooner arrived at Salamanca than he applied himself with his usual zeal and fervour to the conversion of souls, was again lodged in prison, and after a full examination, again set at liberty. These troubles determined Ignatius to continue his studies at Paris, where he arrived in February, 1528, having left his companions at Barcelona, with a design, however, that they should follow him when he had prepared for their reception. His poverty compelled him to take up his lodging at the hospital for strangers, and to seek for a subsistance in the alms of charitable Christians. Although these circumstances retarded his studies, they did not hinder him from pursuing his scheme of conversion, which he prosecuted with such success upon three young Spaniards, that having undergone a cousre of the Spiritual Exercises, they sold all they had, and gave their money to the poor. The friends of the youths were mightily displeased, and the affair made a great noise—he was accused before the person who then exercised the function of Inquisitor at Paris, but nothing reproachable being found either in his doctrine or conversation, he was dismissed without even a reproof. His extreme poverty, and the difficulty of obtaining alms, induced him in the interval of study to travel into Flanders and England, to obtain relief from the Spanish merchants, who were domiciled in those countries. After remaining eighteen months at Montagu College, Ignatius went through a course of philosophy at the college of St. Barbara, the master of which (John Pegna) conceived great indignation against him for withdrawing the students from philosophy to devotion, and complained to Govea, the principal of the college, of this disorder, who having an old grudge against Ignatius, readily entered into his views. A custom at that time prevailed for the purpose of punishing those scholars who had corrupted their companions, of assembling the college at the ringing of a bell, and the regents being prepared with rods in their hands, gave each in turn a lash to the delinquent. To render Ignatius infamous they determined to inflict the punishment upon him; but he having received intimation of the intended castigation, although he was covetous of it for his own perfection, yet, considering that he should be thus publicly denounced as a corrupter of youth, he would be the less able to effect the spiritual good of his neighbour, he resolved if possible to avoid such an exposure; in short, his zeal for the good of souls prevailed over his love of mortification, and while all things were preparing for the flagellation, Ignatius went to the Principal, and so satisfactorily explained the reasons of his conduct, that Govea led him into the hall, and, it is said, falling on his knees before the accused person, asked his pardon, and declared him a saint. Pegna's hostility was forthwith changed into affection, and in order to improve the saint he put him under the tuition of Peter Faber, a Savoyard, a poor youth, but of good talents. His course of three years and a half being ended, he was judged fit to proceed Master of Arts, whereupon he began his course of divinity. At this time the zeal of Ignatius for the conversion of souls so much increased that he conceived himself specially appointed to establish a society for that end, and that he was to choose them himself out of the University at Paris; for the three disciples he had converted in Spain had deserted him. In casting his eyes around him with this view, the man he fixed upon for his prime apostle was Faber, who possessed all the requisite qualifications. This person, though he had made a vow of chastity when only twelve years of age, had very violent temptations, and had some difficulty in bringing his senses under proper dominion; the infirmities which flesh is heir to were, however, finally subdued by a practical course of the *Spiritual Exercises* and the lessons of his new preceptor. [*To be continued.*]

CITY OF PHILADELPHIA.

It is now only a little more than 140 years since the tract of ground on which Philadelphia now stands was covered with forests, and wild men and savage beasts had a pretty equal title to it. The first discovery of its eligibleness as the site of a town is alluded to in the following extract from "A Brief Sketch of the History af Philadelphia," lately published by Carey & Lea.

"Tradition has preserved the anecdote, that in the year 1678, a ship called the Shields of Stocton, the first that had ever ventured to sail so high up the river, approached so close to the shore in tacking as to run her bowsprit among the trees which then lined the bank, and the passengers on board, who were bound for Burlington, remarked upon it as an advantageous site for a town. Little could they foresee the city that was to be erected upon that spot, or of the contrast between its growth and the still humble village for which they were destined.

The house which the celebrated WILLIAM PENN occupied in Philadelphia, as his town residence, is still standing.

Upwards of eighty houses were erected in Philadelphia, during the first year of its settlement. The following is an extract of a letter of general information, respecting the country, addressed by Mr. PENN to the "Society of Free Trade" in England. It is worthy of notice, not only as giving an intimation of his thoughts and wishes respecting the infant city; but also as showing his true Christian temper, and the uniform spirit of contentment and habitual trust in Providence, by which his mind was particularly characterized.

"Philadelphia, the expectation of those that are concerned in this province, is at last laid out, to the great content of those here that are any ways interested therein. The situation is a neck of land, and lieth between two navigable rivers, *Delaware* and *Sculkil;* whereby it hath two fronts upon the water each a mile; and two from river to river. *Delaware* is a glorious river; but the *Sculkil*, being an hundred miles boatable above the falls, and its course *north-east*, towards the fountain of *Susquahanna*, (that tends to the heart of the province, and both sides our own,) it is like to be a great part of the settlement of this age. I say little of the town itself, because a platform will be shown you by my agent; in which those who are purchasers of me will find their names and interests. But this I will say for the good Providence of God, that of all the many places I have seen in the world, I remember not one better seated; so that it seems to me to have been appointed for a town, whether we regard the rivers or the conveniency of the coves, docks, springs, the loftiness and soundness of the land, and the air, held by the people of these parts to be very good. It is advanced in less than a year to about four score houses and cottages, such as they are; where merchants and handicrafts are following their vocations as fast as they can; while the countrymen are close at their farms: Some of them got a little winter corn in the ground last season, and the generality have had an handsome summer crop, and are preparing for their winter corn. They reaped their barley this year in the month called May; the wheat in the month following; so that there is time in these parts for another crop of divers things before the winter season. We are daily in hopes of shipping to add to our number; for blessed be God, here is both room and accommodation for them: The stories of our necessity being either the fear of our friends, or the scarecrows of our enemies: For the greatest hardship we have suffered hath been salt meat; which by fowl in winter, and fish in summer, together with some poultry, lamb, mutton, veal, and plenty of venison, the best part of the year hath been made very passable. I bless God, I am fully satisfied with the country, and entertainment I got in it. For I find that particular content which have always attended me, where God in his providence hath made it my place and service to reside, &c."

The following account is from a work just published, entitled, "Sketches of the History, Manners, and Customs of the North American Indians," by James Buchanan, Esq. British Consul at New York. Mr B. had visited the Falls of Niagara with his family, and there received a note of introduction to the daughter of the Mohawk Chief. The note was directed to her as "Miss Brandt," and the family had no intimation of her Indian character till they came into her presence as stated below.

"On arriving at the magnificent shores of Lake Ontario, the driver of our carriage pointed out, at the distance of five miles, the house of Miss Brandt, which had a very noble and commanding aspect; and we anticipated much pleasure in our visit: as beside the enjoyment of so beautiful a spot, we should be enabled to form a competent idea of Canadian manners and style of living. Young Mr Brandt, it appeared, unaware that with our carriage we could have reached his house so soon, had not arrived before us, so that our approach was not announced; and we drove up to the door under the full persuasion that the family would be apprised of our coming. The outer door, leading to a spacious hall, was open. We entered, and remained a few minutes, when seeing no person about, we proceeded into the parlour, which, like the hall, had nobody in it. We therefore had an opportunity of looking about us at our leisure. It was a room well furnished, with a carpet, pier and chimney glasses, mahogany tables, fashionable chairs, a guitar, a neat hanging book-case, in which, among other volumes, we perceived a Church of England Prayerbook, translated into the Mohawk tongue, and several small elementary works. Having sent our note of introduction in by the coachman, and still no person waiting on us, we began to suspect (more especially in the hungry state we were all in) that some delay or difficulty about breakfast stood in the way of the young ladies appearance. Various were our conjectures, and momentarily did our hunger seem to gain rapid strides upon us. I can assure my readers, that a keen morning's ride on the shores of an American lake, is a thing of all others calculated to make the appetite clamorous, if not insolent. We had already penetrated into the parlour; and were beginning to meditate a further exploration in search of the pantry, when to our unspeakable astonishment, in walked a charming, noble looking Indian girl, dressed partly in the native, and partly in the English costume. Her hair was confined on the head in a silk net, put the lower tresses escaping from thence, flowed on her shoulders. Under a tunic or morning dress of black silk, was a petticoat of the same material and colour, which reached very little below the knees. Her silk stockings and kid shoes were, like the rest of her dress, black. The grace and dignity of her movement, the style of her dress and manner, so new, so unexpected, filled us all with astonishment. With great ease, yet by no means in that common place mode so generally prevalent on such occasions, she inquired how we had found the roads, accommodations, &c. No flutter was at all apparent on account of the delay in getting breakfast; no fidgeting and fuss making, no running in and out; no idle expressions of regret, such as, 'Oh dear me! had I known of your coming, you would not have been detained in this way;' but with perfect ease she maintained the conversation, until a Squaw, wearing a man's hat, brought in a tray preparations for breakfast. A tablecloth of fine white damask being laid, we were regaled with tea, coffee, hot rolls, butter in water and ice coolers, eggs, smoked beef, and ham, boiled chicken, &c. all served up in a truly neat and comfortable style. The delay, we afterwards discovered, arose from the desire of our hostess to supply us with hot rolls, which were actually baked while we waited. I have been thus minute in my description of these comforts, as they were so little to be expected in the house of an Indian.

"After breakfast, Miss Brandt, as we must still call her, took my daughters out to walk, and look at the picteresque scenery of the country. She and her brother had previously expressed a hope that we would stay all day; but though I wished of all things to do so, and had determined, in the event of their pressing their invitation, to accept it, yet I declined the proposal at first, and thus forfeited a pleasure which we all of us longed in our hearts to enjoy; for as I have afterwards learned, it is not the custom of any uncorrupted Indian to repeat a request if once rejected. They believe that those to whom they offer any mark of friendship, and who give a reason for refusing it, do so in perfect sincerity, and that it would be rudeness to require them to alter their determination, or break their word. And as the Indian never makes a show of civility, but when prompted by a genuine feeling, so he thinks others are actuated by similar candour. I really feel ashamed when I consider how severe a rebuke this carries with it, to us who boast of civilization, but who are so much carried away by the general insincerity of expression pervading all ranks, that few indeed are to be found who speak just what they wish to know.—This duplicity is the effect of what is termed a high state of refinement. We are taught so to conduct our language that others cannot discover our real views and intentions. The Indians are not only free from this deceitfulness but surpass us in another instance of true good breeding and decorum—namely of never interrupting those who converse with them, until they have done speaking; and then they reply in the hope of not being themselves interrupted. This was perfectly exemplified by Miss Brandt and her brother; and I hope the lesson my daughters were so forcibly taught by the natural politeness of their hostess, will never be fogotten by them, and that I also may profit by the example."

DR FRANKLIN'S MODE OF LENDING MONEY.

I send you herewith a bill for ten louis d'ors. I do not pretend to give much. I only *lend* it to you. When you shall return to your country, you cannot fail of getting into some business that will in time enable you to pay all your debts. In that case, when you meet with another honest man in similar distress, you must pay me by lending the money to him, enjoining him to discharge the debt by a like operation, when he shall be able and shall meet with such another opportunity. I hope it may thus go through many hands before it meets with a knave to stop its progress. This is a trick of mine for doing a good deal with a little money. I am not rich enough to afford much in good works, and so am obliged to be cunning and make the most of a *little*.

THE FIRE SIDE.

Home must if possible be rendered pleasant to its master; and a wife should ever strive to appear amiable in the eyes of her husband. A man should come to his own fire-side as a weary bird to its nest, not as a captive to his prison.

GENEVA CATECHISM.

COMPLETE SETS of the Geneva Catechism may be obtained at the Counting Room of the Christian Register, in any quantities.

NEW HYMN BOOK.

THE stereotype (2nd) Edition of the NEW-YORK COLLECTION OF HYMNS, is for sale by Cummings Hilliard & Co. and at the office of the Christian Register. ☞Price—well bound in strong sheep, and lettered, 40 cents per hundred—and 50 cents per dozen. In other binding proportionably low.

This work has been adopted in about twenty different Societies within the short period in which it has been known. It is in a form not to be changed, and any additions which it may hereafter be thought expedient to make, will be published separately, so that they may be annexed at pleasure to the original work. Oct 15.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

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FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat sheep, on very reasonable terms.

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